

THE NUR AFSEHAN

Vol. VII

FRIDAY:—MAY 22nd, 1903.

No. 21

EDITORIAL NOTES.

A characteristic article appears in the *Arya Messenger* of May 8th. It is written "in reply" to an article which appeared in the *Inquirer*, pointing out reasons why Christians cannot accept the Hindu doctrine of the transmigration of souls. The first reason of the *Inquirer* was expressed in the following language:—

"The first, simplest and most decisive answer to this question is simply this that there is no evidence for it. Search through all the philosophic books of Hinduism, and you will find no attempt to give any proof of the truth of this tremendous doctrine. It is accepted altogether on faith. The reason, undoubtedly, why Hindus have clung to it so long, is that it seems to give a rational explanation of the inequalities in the lot of men. If men lived other lives before this one; and if the joy and sorrow of life are given as reward and punishment for the virtue and vice of former lives, then there seems to be some justice in life. But the whole thing is a supposition. The inequalities of life are there; one religion attempts to explain them in one way, another in another. But the doctrine of Karma is no proof of the truth of the doctrine of Transmigration. They are both merely theories."

To this very matter of fact statement, the *Arya* writer replies:—

"One is astonished to find that the *Inquirer* cannot see any evidence for the doctrine of Transmigration of Souls. There is no age, no clime and no country where men have not borne evidence to the truth of this doctrine. One may witness it in the words that he seems to have passed through many lives, another may say that he is *reborn* what he has already done or read. Pascal may say that it appears to him as if he had read these propositions in some previous birth. Hamilton may attest it in some other words. But this is sure that men of all countries and religions have given evidence in favour of this doctrine.

"And what more evidence can there be than the inequality in this world, inequality not only in wealth, health, intellect, morals, memory, nature, body, &c., but in each and every thing!"

Now in this, as in all that is made to cover two whole columns of the *Arya Messenger*, the writer merely reiterates over and over the assumption of the transmigrationist. The theory is intended to explain the observed inequalities of life and these same inequalities are quoted as a sure proof of the theory! The mere dream or wild conjecture

of some great poet or philosopher is set down as the evidence of a theory to account for the inequalities of life. The writer in the *Inquirer*, in setting forth the Hindu theory of Transmigration, says that "it seems to give a rational explanation of the inequalities in the lot of men." The *Arya* writer places these words in italics and then triumphantly exclaims, "we ask him where is the fallacy in the explanation? Can it not satisfy the best intellects? And is it not the most rational explanation as he himself admits? But where does he, the *Inquirer*, admit this theory to be 'the most rational explanation' of the inequalities in the lot of men? Woe betide the cause which has such an advocate."

In reply to the statement that we may search, through all the philosophic books of the Hindus and fail to find any proof of this doctrine, our *Arya* champion can only "pity the ignorance of the writer," and advises him to study the Shastras for himself. One would naturally think the easy way to disprove the assertion of the *Inquirer* would be to quote in full the arguments from the Shastras. Why is this not done?

Is it because the *Arya* writer has sought in vain for proof after "searching through all the philosophic books of the Hindus"? Or is because "a bold and groundless assertion" costs less labour? Instead of saying, "we can multiply passage after passage from the Hindu Shastras to the above effect," how much better to give the passages.

Our readers will appreciate the following objections to the doctrine of Karma, stated by the Rev. Dr. K. M. Banerjee: "*Inequalities of Happiness are less than is supposed. Inequality of birth do not necessarily imply a disproportion of happiness or misery. How often do we find the high born man in greater misery than the low born! A Persian poet has well said, 'While a poor man has only to seek a morsel for himself, and when he has got that sleeps as soundly as if he were an emperor, a prince is troubled with the concerns of the whole world.' Happiness or misery is often traceable to conduct in this life.—Our success in business is much dependent on our ourselves. You will frequently find that the man whom the world call fortunate has made a better use of his time,*"

his talents, and his abilities than he who has proved unfortunate. The fortunate man has perhaps been industrious, attentive, honest, courteous; the unfortunate, on the contrary, may have been inactive, lazy, imprudent, dishonest, ill-mannered, or rash.

The facts brought forward to prove a prior existence may be, in a great measure, accounted for by differences observable in the world itself, in the actions of men.

It is not necessary for any to blame destiny, after the fashion of the ignorant, for what his *own* acts bring on himself; neither is it philosophical to seek an *unseen* cause in *adrishta*, where there are visible causes before you to explain the mystery.

We may look forward as well as backward—It is granted that all the inequalities in life cannot be explained in the preceding way. This only shows that we cannot consider this as our *only* stage of life. It forces us to look forward to another. It does not, however, necessarily force our eyes backward to a previous state. There is another theory more satisfactory, viz.—that this is a state of probation and trial preparatory to another and a better world. Probation itself demands difficulties. Gold cannot be tried without being placed in the heated crucible. A child is not trained for the purposes of life without passing through the ordeal of a school.

Karma does not explain the origin of things—Inequalities in life are said to be the results of peculiar habits and works in a previous state of existence. This only removes the difficulty one single step, for the question will recur, *Whence these peculiar habits and works*,—and, whence the inequalities in that life? Thus Hindus were compelled to fly from stage to stage, until they were forced to declare that the world was never created—that it is without beginning, that it is eternal. And that which is eternal is, in their conception, not dependent on a cause. How can such men consistently find fault with the Charvakas, who deny the necessity of an intelligent First Cause, when they themselves pronounce the world to be without a beginning? The theory involves difficulties far greater than those it is intended to remove.

Before there could be merit or demerit, beings must have existed and acted. The first in order could no more have been produced by *karma* than a hen could be born from her own eggs.

NOTICE. 3

ALL INDIA SUNDAY SCHOOL EXAMINATION 1903.

Subject. The international S. S. Lessons and Golden Texts for the first half of 1903.

Divisions. (a) *Teachers*; (b) *Seniors*; i. e. those who are 18 years of age and over; (c) *Middlers*; those from 13 to 18 years of age; (d) *Juniors*; those under 13 years; (e) *Viva Voce Examination* for those too young or too illiterate to write their answers. *The ages to be counted are those of next birthday.*

Date. July 18, 1903 between 7 and 10 a. m.

Will all S. S. Superintendents and Missionaries in the Panjab, who are preparing scholars for this Examination, kindly remember to send in to the Auxiliary Secretary a list of the divisions, languages and numbers of their candidates, during the month of May.

J. I. Hasler, Delhi.

Auxiliary Secretary.

Current Thought and Incident.

OUR NEEDS AND THE ANSWER OUR CHRIST.

By Ian MacLaren.

Come unto Me, all ye that labor and are heavy laden, and I will give you rest."

It were difficult to say whether one ought to be more impressed by the authority or by the grace of this word of Jesus, and ere the sound of it has died away one remembers that it is not solitary in the Gospels. Again and again Jesus takes the same position, and offers a similar invitation as He stands face to face with men.

He is the Good Shepherd; and, if any human soul commits itself into His hand, from that hand one shall be able to pluck him.

He is the bread of life which came down from heaven; and, if any man eat that bread, he shall never hunger again.

He is the light of the world, and, if any man perplexed in mind amid this great mystery shall only walk in that light, he can never miss the way.

He is the water of life; and if any person receive Christ's spirit, not only shall he be satisfied himself, but shall also be a source of blessing to his fellow men.

There are many such passages, and there is not time to go over them all; but during His ministry Jesus boldly declared that if men only believed in Him, and became His true disciples, He would give them deliverance from sin, victory over this world, quietness of mind, rest of life, and continual joy. No one in human history has ever dared to place himself so high, or to come so near, to claim such a relation to the soul, or to make such offers.

The very fact that Jesus, with the pledges of His life and character and works, made such an appeal to the soul lays every one under the deepest responsibility; for indeed, if a person has any seriousness of mind, and knows anything at all of his own nature, he is bound to satisfy himself either that Christ's manifold invitation was the baseless dream of a kind-hearted but self-intoxicated man, or to ask himself whether, in justice to his own soul, he should not accept an invitation charged with such wealth of blessing.

A CHALLENGE TO HUMANITY.

When Jesus gives these engaging but also amazing invitations, He arrests the mind and challenges us to answer certain questions.

Was he simply the son of a Jewish carpenter and a village maiden, who said "I" with this air of Deity? Was He nothing but the best of preachers and truest of friend, who commanded and directed and rebuked and comforted His disciples with such assurance of knowledge and power? Was His life and death upon the plane merely of the highest living of the best of men—say, of St. Paul or St. Francis, or was He the Dispenser of life everlasting, and His death the redemption of the world?

These are profound questions, which cannot be ignored; but at present we only mention them, and then go on to deal not with theology, but with life. Whoever He may have been, and whatever He may have done, He did make this appeal to the soul, and this is our one question, which is not speculative, but practical.

Was His appeal justified? Did any considerable number of people hear Jesus' word and put Him to the test?

And then what happened? Were they deceived because Jesus was not able to fulfil His covenant, or were they satisfied because He did for them more than they could have imagined?

THE PEOPLE WHO CAME TO CHRIST.

One turns first to the Gospel records, and inquires how it fared between Jesus and His own generation. We do not ask what happened to men who did not believe in Him, and who hated Him. We turn to the people who took Him at His word and put Him to the proof; and by their experience, so far as it goes, Jesus stands or falls.

Their stories are scattered up and down the Gospels, and are told with every internal evidence of veracity; and one is struck by the endless variety of the people who believed in Jesus and the absolute satisfaction He gave to each.

They were fishermen, Roman officers, publicans, rulers, working women, court ladies, beggars, little children. Some of them had led blameless lives, some of them were stained with sin; some of them were accomplished scholars, some of them were hopelessly ignorant; some held high places, some were social outcasts. One needed consolation amid the irreparable sorrows of life, another sought for light on the great problem of existence; one was held in the bonds of masterful sin, another was seeking for his life-work. Each had his own history, his own perplexity, his own need, his own hope, and they all came to Christ as Christ had asked them to come.

Rest spelt differently to each person, for every man went his own way, and had his own calling, and drank his own cup, and developed his own character; and Christ met them all and was to each what he wanted.

There were complaints of Jesus. Jesus was a bitter disappointment to the Pharisees, to the scribes, to the Sadducees, certain rich men who cared for nothing but this present world, to certain poor men, also, who wanted nothing from Jesus except bread. But there is no record that John was disappointed in Jesus, nor Mary of Bethany, nor the woman who was a sinner, nor Matthew the publican, nor the centurion of Capernaum, nor Nicodemus the rabbi.

MARCONI'S TRIUMPH.

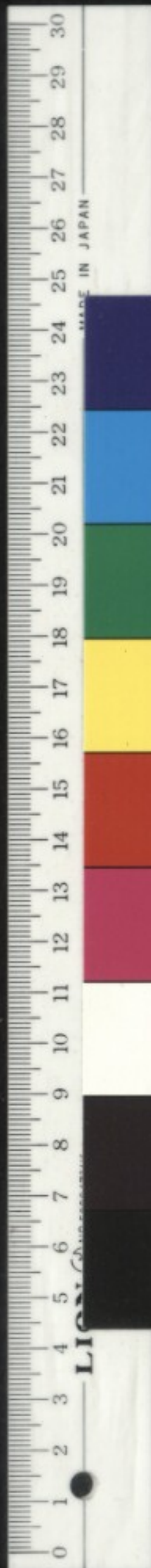
The announcement that Mr. Marconi has succeeded in sending a message by wireless telegraphy across the Atlantic Ocean from Cape Breton, Canada, to Cornwall, England, is perhaps the most important of the century, but its importance should not be exaggerated. A little more than one year ago he succeeded in transmitting the signals of the letter "S" from Cornwall to Cape Breton, the possibility of transmission being established at that time. A decided step in advance has been taken in transforming a simple signal into a message of some length; but there is a significant omission from the announcement of his success made by Marconi himself. In December, 1901, signals were received at Cape Breton from Cornwall, but no reply could be made for want of electrical apparatus of sufficient power. This has been supplied, and the first message was sent across the Atlantic from Cape Breton to Cornwall; but Marconi does not say that messages were exchanged. It would have been entirely natural, if such had been the case, to give the message and reply; it is, therefore, significant that there is no mention of a return message. This fact is not noted as detracting in the least from Marconi's inventions, but only as indicating that much remains to be done before wireless telegraphy can be accepted as a formidable rival of the cable. It has its unique uses in providing for mes-

sages between vessels at sea and between vessels and the shore, but the demonstration that it can be used in place of, or in competition with, cables remains to be established.

Marconi is still a very young man to have attained distinction in the scientific world, for he is not yet 30 years of age, having been born in 1874. Nor are his claims to distinction undisputed. Scientists point out that every one of his devices was borrowed from some other investigator, but the fact remains that he assembled them and was the first to make successful use of them on a large scale, so that he is entitled to the same kind of distinction that is given to Morse and Edison. He may also have made original discoveries not yet disclosed, for it was announced some time ago that he had abandoned the "coherer" which was at one time regarded as his chief invention, and was employing some other principle for receiving messages. The "coherer" is a very simple device—a small tube of glass filled with silver and nickel filings, which form part of circuit of a local battery. In their normal condition they break the circuit so that the local battery at the receiving station cannot act, but under the influence of the feeble waves of energy transmitted from a distant station they "cohere," establish the circuit and thus enable the local battery to do its work;—that of giving a signal on a sander or in any other desired way. The filings must then be "decohered" by tapping on the glass tube, thus breaking the circuit of the local battery and preparing it to receive a fresh signal. This is done automatically and instantly, but the apparatus is extremely delicate and difficult of adjustment, besides being relatively slow in action. By various improvements Marconi developed the system so that even in its original form it promised great usefulness, and then the nations of the world began experiments. Several systems have been perfected, but are kept secret, the announcement being generally made that they do not use the Marconi principle. Marconi himself admitted some time ago that he had abandoned the "coherer" for a more efficient means of closing the local circuit at the receiving end.

Two objections to wireless telegraphy remain to be considered or overcome. One is that any one with suitable apparatus may intercept the wireless messages. This is denied by Marconi. He says that he has overcome that objection by a synchronous device which makes it impossible for apparatus to receive messages to that which it is not timed or attuned. The other objection is there will be interference between the waves of energy transmitted from various stations, but that is for the present a theoretical objection only, as there are not yet enough stations to develop interference.

Judging from the history of other electrical developments of the last quarter century, much yet remains to be done to make wireless telegraphy a commercial factor. Mr. Edison used to say of his new and untried inventions that he could not put them on the market until he had removed the "bugs" that were on them. Experimental apparatus differs so greatly from apparatus suited for commercial use that experience will doubtless show many defects in the Marconi devices that will have to be removed before they become rivals of the cable. But the fact remains that Marconi has sent the first wireless telegraphic message across the Atlantic, and no one should belittle the honors due the inventor for this notable achievement—Public Ledger.



THE FRONTIER OUTRAGE.

Colonel M. A. Rowlandson writes to the *Times of India*:-

I send you an extract from a letter received from my son in the 38th Dogras. He writes on the 11th instant:- "The day before yesterday I had just come in from a sketch of some country close by when I heard a shot outside and a confused running about, and on inquiring was told that 'Adjutant Sahib' had been killed. I went out at once and found them bringing Waller in in a faint and then followed two Pathans being dragged in by the hair with every man within reach kicking them and hammering them with sticks and stones. Young and I got the sepoya off the Pathans and had them put in the stocks in the Quarter guard. Then I heard that Stainforth and a lady were out playing golf, and these two blackguards who had been hanging round for three days were coming up to bag Stainforth; at this time Langhorne, Waller, Browne and Young came out going to the 'Sticky' court. Young saw a Pathan get a pistol out from his clothes and sidle up towards Langhorne, who shouted, and Langhorne went for the man. The man fired and hit Langhorne in the right cheek, the bullet going down and lodging in the neck. Langhorne succeeded in collaring him and pulling him down when the man stabbed him in the thigh. Waller then rushed up and got the man's wrist, but the brute made a job at Waller's stomach, and Waller only saved himself by taking the knife in his left arm. Young then saw another Pathan running up with pistol, but luckily the pistol missed fire and Young closed with him. The man then got out a knife; but Young got his wrist and escaped with a scratch on his nose. Browne and Young then got them down, and some men who were playing hockey rushed up and smashed the Pathans on the head with hockey sticks. Waller is quite well, except for his arm in a sling. Langhorne's gone to Bannu to get the bullet extracted, but otherwise is quite fit. One Pathan died of his injuries that night, and the other was hanged at noon to-day. The man who died was a Mullah and had worked up the other to the deed. The troops went out at five, burnt the culprits' houses, and carried off every weapon in the village, and brought in all the men to see the ghazi hanged."

YOUR OWN PERSONAL WORK.

God has given it to you. He has called you to it. He has fitted you for it. You have learned how to do it; do not be diverted from it. Do not neglect it through idleness.

Do not overlook it by reason of the cares and burdens of life. Do not give into other hands for courtesy's sake or through politeness. Do not be coaxed away by friend or frightened out of it by foes. Stand fast, and do your own work whatever and wherever it may be. Know the voice of the Master. Know what He would have you do, then make it your one great continual business to finish the work that He has given you to do.

Beware of the allurements of gain. Do not turn aside for profit or for ease, for wealth or for fame. Let everything else stand aside that you may finish what the Master has given you to do. The working time is brief, the rest is coming, the sowing is but for a little while, but the reaping time and the harvest home is sure to come.

"When He who bids us sow and weep,
Shall call us then in joy to reap."

LET YOUR BUCKET DOWN.

The great river Amazon pours out so mighty a stream of fresh water into the Atlantic that for miles out of sight of land, just opposite the mouth of the river, the water in the ocean is entirely fresh.

Some years ago a sailing ship left Europe for a South American port, and through storm and mishap, was so long on its voyage, that the water on board began to give out; and though the crew took every care, they shortly found themselves with their last tank or last cask empty.

A day or two later, though becalmed in a hot climate, to their great joy and relief they sighted another vessel, and when near enough to signal, they ran up their flags, telling of their piteous position, "We're dying for want of water."

To their astonishment, the reply that came back quickly, seemed almost to mock them: "Water all around you; let your bucket down."

Little did they know that they were just then crossing the mighty Amazon's ocean current, and instead of being in salt water, they were actually sailing in fresh without knowing it. Water all around them!

Fellow-traveller, you may be crying out, "What must I do to be saved?" little realizing that the ocean of God's love is all around you. Oh! "let your bucket down!" You need to fill your soul with God's love and grace, else it will inevitably die. The poison of sin is working in your spiritual nature, and will finally kill it, unless you introduce the antidote. But there is no difficulty about getting the antidote. God has provided it; Christ died, that you might live. Let your bucket down! take a great draught of God's saving love in Christ Jesus, and you will soon begin to feel that sin is being destroyed, and that God's own life is springing up in you. *The Inquirer.*

It is stated that the Liverpool School of Tropical Medicine is to receive the Nobel prize of £8000 for its work in connection with malaria. It is claimed that the expeditions fitted out by this school, have proved that malaria is caused by the mosquito's bite. This discovery comes as a revelation to those interested in tropical diseases, as the mosquito has not been regarded as a death-carrying agency. Major Ross, of the Liverpool School of Tropical Medicine, is shortly to proceed to Sweden to receive the prize from the hands of King Oscar.

Photo Process Blocks

FOR ALL CLASSES OF ILLUSTRATION
High Class, Half-tone and
Line Blocks on Copper & Zinc
IN THE MOST ARTISTIC STYLE FROM
PHOTOGRAPHS, DRAWINGS, ETC.
For illustrating Books, Catalogues,
Price lists, Magazines, News-
papers, etc.

For specimens write to

Basant Ram & Sons

PHOTO ENGRAVERS AND ARTISTS.

LAHORE.

Basant Ram and Sons:
Photo Engravers and Artists, Lahore.

Basant Ram and Sons:
Photo Engravers and Artists, Lahore.

the pe
The
Pion
more
the p
cigare
kind
In Cal
every
ment
seems
on the
the re
and ci
busine
serious
Akbar
ment
nistan
jects
stringe
dom.
But to
for alm
urchin
unless
import
pice wi
packet

In
World
tent as
gary th
public l
and ma
the han
Christi
In Hu
agricult
people.
Leaves
and a s
Christi
auspice
art are
history
the capi
Of these
have a f
the rem
papers
conduct
in Hun
ty of t
the 108
Among
large m
Jews.

CIGARETTE SMOKING IN INDIA.

Time and often we have drawn public attention to the pernicious practice of smoking cigarettes in India. The habit is growing, especially in Bengal, whereat *The Pioneer* remarks, the taste for cigarettes is "becoming more marked every day, and in some parts of Bengal the peasant at his plough may be seen smoking his cigarette, which is generally of the cheap American kind." But the evil obtains most in the large towns. In Calcutta, for instance, it is almost true to say that every schoolboy mouths a cigarette to the serious detriment of his health and school discipline. Yet nobody seems to mind a bit. A good flogging administered on the spot on the discovery of the offence will make the recipient of the summary punishment a good man and citizen in after life. It does not seem to be the business of Government to interfere. And it would seriously suffer in revenue, did it alter its Excise and Akbari policy. Contrast the attitude of our Government with that of the "semibarbarous ruler of Afghanistan, who as a Mussulman, will not permit his subjects the use of intoxicants, and who has just issued stringent orders against the use of hemp in his kingdom." In India we manage these things differently. But to return to cigarettes, it can be scarcely possible for almost every coolie, nay, every seminaked street urchin to have a cigarette in his mouth all day long, unless they happen to be exceedingly cheap. How can importers afford to sell several cigarettes for a mere pice with some trash of a trashy picture added to each packet into the bargain? — *Indian Mirror*.

THE JEWS IN EUROPE.

In no country in Europe, says *The Christian World*, is the influence of the Jews felt to such an extent as in Austria-Hungary, but it is especially in Hungary that the Hebrew element shows itself most in the public life of the people. Among the 1,000 newspapers and magazines published in Hungary, only 166 are in the hands of Christians. And yet there are 18,000,000 Christians in Hungary, and only 1,000,000 Israelites. In Hungary, Jews are the writers on politics and on agriculture. They write the novels and plays of the people. They even write a periodical entitled "Family Leaves for the Christian Wife and Her Daughters," and a series of tales for children called "Fairy Tales for Christian Young People," is appearing under their auspice. Most of the authors of books on medicine and art are Jews, and the best known books on ecclesiastical history have Jewish authors or editors. In Budapest, the capital, there are twenty-five daily papers published. Of these only two are entirely in Christian hands; nine have a few writers on their staffs who are Christians; the remainder are entirely Jewish. Of the fifteen comic papers published in the Hungarian capital, only one is conducted by a Christian staff. All the news agencies in Hungary are in the hands of Jews. More than thirty of the forty publishers in Budapest are Jews, and of the 108 booksellers seventy-two are of this confession. Among 137 printers there are 103 Jews, and even the large majority of the bookbinders and papermakers are Jews.

MAKHZAN-I-MASIHI

A FORTNIGHTLY MAGAZINE.

in

English and Roman Urdu.

Indian Church interests advocated.

Epitome of Religious News.

Sunday School Lessons expounded.

RATES OF SUBSCRIPTION.

Ordinary per annum Rs. 2/-

Salaries less than 40/ per men Rs. 1/8/-

Salaries less than 15/ " Rs. 1/-

SAMPLE COPIES SENT FREE.

Address, MANAGER, MAKHZAN-I-MASIHI,

ALLAHABAD.

THE NUR AFSHAN.

A Persian Urdu Christian
Newspaper

20 PAGES ROYAL 4to- of

Which 8 are in English

RATES OF SUBSCRIPTION.

Urdu only ... Rs. 2 8

English only ... " 2 8

Urdu and English ... " 3 8

Terms strictly payment in advance.

RATES OF ADVERTISEMENT, ENGLISH OR URDU.

	3 Months.	6 Months.	12 Months.
One eighth Column ...	3 Rs.	5 Rs.	9 Rs.
One-fourth " ...	5 "	9 "	16 "
One-half " ...	9 "	16 "	30 "
One " ...	16 "	30 "	60 "
Full page " ...	40 "	75 "	150 "

Jobs—2 as. per line for one insertion, subsequent insertions
1 a. per line Minimum Charge Rs 1.

THE PUNJAB MISSION NEWS.

A monthly record of Missionary Life, Thought and Effort.

All friends of Mission work are invited to support and contribute items of news to this journal.

SPECIMEN COPY FREE

TERMS OF SUBSCRIPTION.

Yearly including postage ... Rs 2 8

English Subscription ... 3s.

Address:—

THE EDITOR, PUNJAB MISSION NEWS, LAHORE.

A CENT A YEAR SALARY.

The government pays the magnificent salary of 1 cent a year to Maurice Proctor for carrying the mail between Dodgeville and Mineral Point, U. S. A.

Mr. Proctor operates a stage line between the two cities, and he makes a good income from the passenger service.

Recently he closed a contract with the government for three years, agreeing to carry the mail one way each day, and his bid was 3 cent for that period of time. He is to receive his salary in three installments of 1 cent each. He recently received his check for his salary last year, but he is not going to cash it until he is in need of money.

The distance between Dodgeville and Mineral Point is eight miles. Mr. Proctor is very proud over the responsibility of having the United States mail in his care and enjoys the distinction of drawing the smallest salary on record. He also feels confident that if the government should desire to retrench no effort would be made to cut his salary.—Milwaukee Wisconsin.

SHOW YOUR COLORS.

" You talk about your business,
Your bonds, and stocks and gold ;
And in all worldly matters
You are so brave and bold.

But why are you so silent
About salvation's plan ?
Why don't you speak for Jesus,
And speak out like a man ?

You talk about the weather,
And the crops of rice and wheat ;
You speak of friends and neighbors.
That pass along the street ;

You call yourself a Christian,
And like the Gospel plan—
Then why not speak for Jesus,
And speak out like a man ?

Are you ashamed of Jesus,
And the story of the cross,
That you lower His pure banner
And let it suffer loss ?

Have you forgot His suffering ?
Did He die for you in vain ?
Then live and speak for Jesus,
And speak out like a man.

THE INDIAN STANDARD.

A Monthly Missionary Magazine.

The Organ of the Presbyterian Alliance India.

This paper is devoted to the interests of Christian work in India, and to all that makes for the upbuilding of the Indian Church. Missionary workers of every denomination should find it useful, as it deals with questions of general interest to all.

Published at the Rajputana Mission Press, Ajmer, price Rs. 2/ 4/ per annum, postage included.

Editor, The Rev. F. H. Russell, M. A., Dhar, C. I.

All correspondence relating to subscriptions, advertisements, &c, should be addressed to the Manager, Mission Press, Ajmer, Rajputana.

Christian Boys' High School at Ludhiana.

This is a Boarding School for Indian Christian boys, providing ample accommodation and appliances suited to promote physical, moral and religious culture.

TERMS.

Board and Tuition per mensem	Rs. 5 0 0
Two from the same family, each	" 4 8 0
Three or more from same family, each	" 4 0 0
Board at Matron's table	" 8 0 0
Books & Extra.	

WRITE FOR A CATALOGUE TO

THE PRINCIPAL

COMMERCIAL DEPARTMENT.

The Christian Boys High School at Ludhiana has arranged to open classes for BUSINESS TRAINING. The subjects taught will be TYPEWRITING, STENOGRAPHY and BOOKKEEPING including PENMANSHIP and BUSINESS CORRESPONDENCE. For entrance a good knowledge of English is required. For particulars address

The Principal, C. B. High School, Ludhiana.

Jinrickshas, Crokonole and Carrom Boards.

The crokonole boards are combined and marked so as to provide for the five games of Crokonole, Carroms, Checkers, Chess and Backgammon. Rings for Crokonole and Carroms, with printed rules for these games, are included in the Price : Rs 9.

Jinrickshas range from Rs. 75/ to 150.

Address, Christian Boys High School, Ludhiana.

Persian Rugs.

These rugs are made in limited quantities and sizes at Rs. 9 per square yard.

Address, Christian Boys High School, Ludhiana.

NOTICE.

BOARDING SCHOOL FOR CHRISTIAN BOYS
in attendance upon

THE JUMNA MISSION HIGH SCHOOL, ALLAHABAD.

For particulars as to fees etc,

Apply to THE PRINCIPAL, ALLAHABAD.

4 LANTERN SLIDES. 1

A lot of Lantern Slides, Suited for ITINERATION and MISSIONARY ADDRESSES, are now offered for sale. Any one desiring to make inquiries with a view to purchase can be placed in direct communication with the owner by writing to

The Manager, Nur Afshan, LUDHIANA.

Lodiana Mission Press.

PRINTING AND BINDING

of all kinds

done in

THE BEST STYLE

and at

REASONABLE PRICES.

We print in

English, Roman and Persian
Urdu, Nagri, Gurmukhi, Pashto,
Sindhi, Baluchi and Arabic.

Address orders to

M. Wylie, Manager.

BUBONIC PLAGUE.

1. THE HISTORY OF THE PLAGUE. C. L. S. in Persian Urdu, Price 6 pie each or Rs. 3/- per 100 copies.
2. BUBONIC PLAGUE, By Dr. D. N. P. Datta, M. D. M. S. Edin, Civil Surgeon, Hoshiarpur—IN ENGLISH, and ROMAN URDU, Rs. 3/- per 100 In PERSIAN URDU and Nāgrī Rs. 1/8/- per 100.

In these times of plague recrudescence, every Missionary should have our literature on the History, Danger, Symptoms and Treatment of Plague. We are ready to receive orders for the above booklets which will be sent V. P. P. at the prices quoted, plus the postage.

Address THE MISSION PRESS, Lodiana.

Sunday School Helps.

The Indian Sunday School Union Lesson Leaves, and the Picture Leaflets for Junior Scholars, may be had by applying to the MANAGER of

THE NUR AFSHAN, LODIANA.

LESSON LEAVES in Persian or Roman Urdu 2 as. per copy, per annum, post free. Minimum order 8 copies.

ILLUSTRATED LEAFLETS, Persian Urdu, 50 copies weekly, post free Rs. 1-8-0. Minimum order 50 copies.

BACK NUMBERS of the Illustrated Leaflets may be had so long as they last at

4 ANNAS PER 1000.

2 WANTED.

A native Christian, who has studied up to Entrance Examination wants service in a Mission School. Has had some experience as a teacher.

Apply to Editor, Nur Afshan, LUDHIANA.

FOREIGN TELEGRAMS.

AN EXPLANATION.

London, May 13.

Renter's Pekin correspondent has ascertained that 500 troops left Ninchwang about the time fixed for evacuation, but an equal force afterwards arrived and the Liao forts were simply used as stopping places by the forces going south, and hence the report that they had been re-occupied.

FRENCH PUNITIVE EXPEDITION.

London, May 13.

Owing to recent attacks made on posts and caravans in the southern Oran province, France is sending a punitive expedition against the marauders, and, it is stated, will utilise her treaty rights to pursue the marauding tribes across the Moorish frontier.

TETUAN BESIEGED.

Tetuan is now closely besieged by ten thousand tribesmen. The position is critical. A steamer report heavy firing on Monday night and houses burning on the outskirts. A steamer with 120 troops on board has left Tangier.

Allahabad May 14.

London, May 13.—It is announced in Antwerp that Great Britain will retake the Congo enclave, granting the Congo Free State compensation.—Pioneer Special.

London, May 14

It is stated at Brussels that an arrangement has been concluded whereby Great Britain re-occupies the Lado enclave, and King Leopold renounces all claims to acquire or occupy land on the banks of the Nile, and receives as compensation part of Bahr-el-Ghazal. The Nile thus becomes wholly Anglo-Egyptian.

London, May 14.

Mr. Irvine's Strike Bill is a drastic measure but only temporary. It makes the collection and distribution of strike funds, attendance at strike meetings, and printing documents encouraging strikes, punishable offences.

A NEW SUGAR PLANT.

It is reported from Berlin that a new sugar plant has been discovered in South America, which gives a yield of twenty per cent, more sugar than has hitherto been obtained from cane.

THE GOVERNMENT'S DECISION.

London, May 15.

Mr. Balfour received the deputation to-day and declined to modify the tea duty.

Mr. Balfour, replying to the deputation which waited on him to-day, deprecated the heat with which Mr. Chaplin had introduced the subject, and combated at considerable length the arguments set forth by the deputation, and concluded without making any concession to its wishes.

BULGARIA'S COMPLAINT AGAINST THE TURKS

London, May 15.

The Bulgarian Government has sent a Note to its representatives abroad, requesting them to call the attention of the Powers to the excesses committed by the Turks in Macedonia, thus rendering useless Bulgaria's efforts to restrain the Macedonians.

London, May 15.

Another military convoy has been attacked near the Duvey river on the southern Franco-Moorish border. Forty-seven camels were captured.

THE BULGARIAN CABINET.

London, May 16.

The Bulgarian Cabinet has resigned.

London, May 17.

Prince Ferdinand has entrusted General Petroff with the formation of a Cabinet.

COERCION OF ALBANIANS.

Turkish troops advancing to Ipek, the Albanian stronghold.

were attacked by Albanians. Many were killed and wounded on both sides. The inhabitants of Ipek have submitted, but many Albanians still hold the mountains.

TETUAN RELIEVED

London, May 16

The Moorish troops sent to Tetuan on board the British steamer entered the town unopposed, to the great joy of the inhabitants. The rebels are now demoralised, and have suffered heavy losses. The garrison now assumes the offensive.

OFFER FROM KAFFRARIA.

London, May 16.

In reply to an offer from 200 Kaffrarian Rifles to serve in Somaliland, Mr. Brodrick said that General Manning had cabled that no reinforcements were at present required, but the offer would not be forgotten in case of necessity.

HOME PRESS OPINION

London, May 18.

Saturday's newspapers were apparently taken by surprise, at Mr. Chamberlain's speech, and their articles on the subject were studiously non-committal. Nearly all, however, have fresh articles to-day, the *Morning Post*, the *Daily Telegraph* and the *Times* heartily supporting a modification of the fiscal policy, the *Daily News* and the *Daily Chronicle* vigorously condemning any change. The *Standard* is silent.

THE PREMIER'S OPINION

Several papers call attention to a passage at the close of Mr. Balfour's speech to the deputation on Friday last, showing that Mr. Chamberlain's speech was supplementary to the Premier's, who, speaking of the relations of Britain and the Colonies, said that he would look forward to a fiscal union with unfeigned pleasure, even if accompanied by a trifling duty upon food imports, but such movements must come from the heart, conscience and intellect of the mass of the people.

WAR OFFICE INSTRUCTIONS.

London, May 18.

Mr. Brodrick, in the House of Commons, said that owing to transport difficulties the Government had directed General Manning to concentrate on Bohotle, which is, moreover, a more favourable base for co-operation with the Abyssinians. There was, he said, no question of withdrawal or change of policy in Somaliland. The question of sending reinforcements had not been raised by General Manning. Having regard to the Abyssinian advance, General Manning has discretion to maintain his post some time longer at Galadi, provided he runs no risk from want of food and transports.

ADVANCE OF THE ABYSSINIANS.

The Abyssinians, it is rumoured, are advancing from the south and have engaged the outposts of the Mullah.

AN ABYSSINIAN SUCCESS.

London May 19.

An official despatch states that 1,100 of the Mullah's Derwishes fiercely attacked the Abyssinians on the 4th instant on the Webbe-Shebeyli route, and were repulsed, losing 300 in killed. The Abyssinians lost thirty killed and wounded.

2 WANTED, 2

A Christian Senior Anglo Vernacular certificated Head Master for Church Mission Middle School, Majitha, Amritsar District. Punjabi preferred. Salary Rs 60. p. m.

Appl to: Rev. C. E. McQuaide, Principal, Church Mission College, Amritsar.

Printed and Published at the American Mission Press, Lodianna for the Editor by M. Wylie, Manager.—1903.

SEED FOR SOWERS.

The Christian Literature Society of the Panjab is exceedingly anxious to call the attention of all Missionaries and Christian Workers to the series of new tracts for use among Hindus and Muhammadans.

This series now numbers

TWENTY-FOUR TRACTATES.

Price One Pice each.

The Panjab Branch of the C. L. S. has also begun the issue of booklets at One Anna each. Of these two are now ready:

1. *Transmigration or Eternal Life—Which?* by Rev G. L. Thakur Dass.

2. *The Home of the Rishies*, by Rev B.B. Roy. Address

THE C. L. S. DEPOSITORY, LODIANA,

THE PANJAB RELIGIOUS BOOK SOCIETY, LAHORE,

THE N. I. TRACT SOCIETY, ALLAHABAD.

THE M. E. PUBLISHING HOUSE, LUCKNOW.

Two Useful Books.

Every good book added to the libraries of our Indian Christian homes becomes a source of blessing to the Church and to Society at large. Two such books have been recently published in Urdu by the Christian Literature Society (Panjab Branch).

1. *Our Lord's Teaching*: by Rev. James W. Robertson, translated by Dr. Huntly, 320 pp., 12 mo. Boards 4 as. and Cloth and Gilt letters 8 as.

2. *Rampal Singh's Surrender*: by Miss Louise Marston, 143 pp. Royal 16 mo., Cloth 4 as. and Boards 2 annas.

This book is published also in Roman Urdu at same price.

Apply to

THE TRACT SOCIETIES AT LAHORE, LUCKNOW, ALLAHABAD AND LODIANA.

Notice.

The Allahabad Christian College prepares students in Arts and Science for the Intermediate Examination of the Allahabad University.

For particulars as to Staff, Fees, Hostels etc.

Apply to

THE PRINCIPAL, THE JUMNA, ALLAHABAD.